10

The Sovereign Goodneſs of the Moſt High in putting an End to deſtructive Wars, gratefully acknowledged.

~~693.e.9~~
~~10~~

A

SERMON

Preached MAY 5th, 1763:

The DAY appointed by His MAJESTY for a ſolemn Thankſgiving to Almighty GOD on Account of the PEACE.

By *JOHN RICHARDSON*,
At his Meeting-Place in *Artillery-Lane*, *Spitalfields*.

K

Dicite qui colitis picti ludibria Trunci,
Aut ebur in varias aut ſaxa exciſa figuras,
Ecquis in ætherio rerum moderatur Olympo
Fræna alius Dominus? quis terræ temperat orbem,
Alter et invicta quæ vult facit omnia dextrâ.

BUCHAN.

Δοξα εν υψιστοις Θεω, και επι γης ειρηνη, εν ανθρωποις ευδοκια.

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M DCC LXIII.

[Price Sixpence.]

MVSEVM
BRITAN
NICVM

PREFACE.

IT is an ancient and juſt obſervation, In publico diſcrimine omnis homo miles eſt ; *or,* " *that every one in a time of common danger* " *ſhould bring his bucket to quench the flames.*" *Let every well-wiſher therefore to his King and Country contribute their mite; let them throw it into the Treaſury of* Loyalty *and genuine* Liberty *in this time of Party-diſtractions, when the venerable name of* Liberty *is ſo ſcandalouſly proſtituted, when the moſt audacious and barefaced licentiouſneſs is wantonly practiſed. A vile diſpoſition this, ſecretly fomented, in all probability, by Jeſuits in diſguiſe and other diſaffected perſons, the Tools of Faction and Patrons of Anarchy. Such a diſpoſition the Wiſe and Good of all denominations muſt equally deteſt and abhor. And it is with ſingular pleaſure that I am capable of relating, that the generality of the* Proteſtant Diſſenting Miniſters *in and about this Metropolis,*

on

on the late ſolemn day, were as fervent in their Thankſgivings to GOD, *and as zealous to inſpire their reſpective Congregations with pacific ſentiments, as any of our Brethren of the* Eſtabliſhed Communion *could be.*

Indeed, we are thoroughly perſuaded from Scriptural and rational Conſiderations, that it is our incumbent duty to put our hearers in mind to be ſubject to Principalities and Powers, to obey Magiſtrates, *as well as to be* ready to every other good work; *eſpecially* to obey the KING as ſupreme, and to lead quiet and peaceable lives *under our moſt excellent Sovereign* in all godlineſs and honeſty. *That a ſpirit of power and love, and of a ſound mind, may be poured out on the whole Nation; that concord and mutual harmony may diffuſe itſelf among all ranks and degrees of people, from the higheſt to the loweſt, at the preſent juncture; muſt be the earneſt deſire and prayer of every* HONEST MAN, *and of none more than the Author of the following Diſcourſe.*

PSALM

PSALM XLVI. 8, 9, 10.

Come, behold the works of the LORD, *what deſolations he hath made in the earth. He maketh wars to ceaſe unto the end of the earth; he breaketh the bow, and cutteth the ſpear in ſunder; he burneth the chariots in the fire. Be ſtill, and know that I am* GOD: *I will be exalted among the Heathen; I will be exalted in the earth.*

THE Pſalm out of which my Text is taken, hath been ſtiled by ſome; *Luther's Pſalm*. And indeed it is ſaid, that that bleſſed man of GOD, and illuſtrious Reformer, uſed to ſing it with peculiar chearfulneſs, whenever the times were boiſterous, or the intereſts of evangelical piety ſeemed in extreme danger.

You, my Friends, of this Church and Congregation, can bear witneſs that in humble imitation of ſo good a pattern, and encouraged by the examples of others who "through faith and patience are now inheriting the promiſes;" you, in particular, have many a time been enabled to ſing with divine delight, as an happy preſage of the great things Providence was pleaſed afterwards

to perform in behalf of his *Britiſh* and Proteſtant *Iſrael*.

" God is a Refuge for us, a very preſent " help in trouble; therefore will not we fear, " though the earth be removed, and though " the mountains be carried into the midſt " of the ſea. There is a river, the ſtreams " whereof ſhall make glad the city of God, " the holy place of the tabernacles of the " Moſt High. God is in the midſt of her; " ſhe ſhall not be moved; God ſhall help " her, and that right early."

God is the refuge of his ſaints,
When ſtorms of ſharp diſtreſs invade;
Ere we can offer our complaints,
Behold him preſent with his aid.

There is a ſtream whoſe gentle flow,
Supplies the city of our God;
Life, love, and joy ſtill gliding thro',
And watering our divine abode.

That ſacred ſtream, thine holy Word,
That all our raging fear controuls;
Sweet Peace thy promiſes afford,
And give new ſtrength to fainting ſouls.

O Lord of Hoſts, Almighty King,
While we ſo near thy preſence dwell,
Our faith ſhall ſit ſecure, and ſing
Defiance to the gates of Hell.

Watts.

But to return: *Ver.* 6, 7. " The Heathen " raged, the Kingdoms were moved: He ut- " tered his voice, the earth melted."

" The

" The LORD of Hoſts is with us, the GOD " of *Jacob* is our refuge. *Selah.*" Then follow the words of my Text, in which we have,

Firſt, An exhortation to obſerve the works of the LORD and the operation of his hands; and that in a way both of Judgment and Mercy.

Secondly, We have a ſolemn call to the world, to huſh them into an obedient and reverential ſilence: " Be ſtill, and know that " I am GOD;" backed with this important declaration: " I will be exalted among the " Heathen; I will be exalted in the earth."

A charge, I ſay, from that glorious Majeſty of Heaven, that ſupreme Governor of the univerſe, " who ſtilleth the raging of the ſeas, " the noiſe of their waves, and the tumult of " the people." Of each of theſe in their order; and endeavour to make ſuitable Remarks as we proceed.

Firſt then, We are exhorted to take great notice of the works of GOD, eſpecially his works of Providence, whether of an awful or a pleaſing nature.

For the Pſalmiſt here ſings of Judgment as well as Mercy; of Judgment, or thoſe calamities wherewith ſinful nations are viſited for their iniquities; expreſſed in this ſtriking lan-

guage; " See what deſolations he hath made " in the earth." Whatever inſtruments are employed in puniſhing a GOD-provoking people, " ſtill the Heavens do rule (*a*)." Or rather, therein his almighty arm over-rules, whoſe prerogative it is to bring light out of darkneſs, and order out of confuſion. That a GOD of infinite holineſs cannot be the Author of moral Evil, is beyond diſpute: " Far " be it from the Almighty to do iniquity (*b*)." But with equal truth it is ſaid, " Is there " any evil in the city, and the LORD hath not " done it (*c*)?" that is, any penal evil or ſore calamity. If he gives men up to their own hearts luſts, and ſuffers them to walk in their own counſels, without ſuitable providential reſtraints, they will ſoon ruin themſelves and one another.

When the great GOD permits perſons or nations to run the dangerous road of a perverſe and depraved choice, he is ſaid in Scripture-phraſeology " to harden their hearts," as in the caſe of *Pharaoh*; judicially to blind and deſtroy them. In this ſenſe only, as in my Text, we are called upon to " behold the " works of GOD, what deſolations he hath " made in the earth." Here, we might review the paſt tranſactions of his Providence, relating both to the church and the world, as they ſtand recorded in the Scriptures of truth;

(*a*) *Dan.* iv. 26. (*b*) *Job* xxxiv. 10. (*c*) *Amos* iii. 6.

for

for " whatſoever things of this ſort were " written aforetime, were written for our " learning, on whom the ends of the world " are come;" as well as for our predeceſſors in thoſe more early ages (*d*). For example: We might take notice of the deſtruction of *Babylon*, that mighty and opulent, as well as impious and idolatrous city, the metropolis of a vaſt and flouriſhing empire: That *golden* city, ſo the Prophet *Iſaiah* terms it (*e*); whoſe overthrow was predicted by him and other Prophets, and painted out in ſuch lively and affecting colours. Conſult *Iſaiah* 13th; as alſo *Jeremiah* the 50th and 51ſt chapters. The final deſolation and utter extinction of *Tyre*, ſtiled by one Prophet the *crowning* city (*f*), and by *Ezekiel*, another inſpired writer, thus deſcribed (*g*); " O thou that art ſituate at " the entry of the ſea, which art a merchant " of the people for many iſles, thus ſaith the " LORD GOD; O *Tyrus*, thou haſt ſaid, I am " of perfect beauty." Now compare this with the twenty ſixth chapter, and third, fourth, and fifth verſe; " Behold, I am againſt thee, " O *Tyrus*, and I will cauſe many nations to " come up againſt thee; as the ſea cauſeth " his waves to come up. And they ſhall de- " ſtroy the wall of *Tyrus*, and break down " her towers: I will alſo ſcrape her duſt from

(*d*) *Rom.* xv. 4. (*e*) *Iſai.* xiv. 4.
(*f*) *Iſai.* xxiii. 8. (*g*) *Ezek* xxvii. 30.

" her,

" her, and make her like the top of a rock, " It ſhall be a place for the ſpreading of " nets in the midſt of the ſea; for I have " ſpoken it, ſaith the LORD GOD: and " it ſhall become a ſpoil to the nations." And again, at the twelfth verſe, " They ſhall " make a ſpoil of thy riches, and make a " prey of thy merchandiſe; and they ſhall " break down thy walls, and deſtroy thy " pleaſant houſes," *&c.* And, *verſe* 4. " I will " make thee like the top of a rock: thou " ſhalt be a place to ſpread nets upon: thou " ſhalt be built no more; for I the LORD have " ſpoken it, ſaith the LORD GOD *." Now the improvement we ſhould make of ſuch awful and ſtriking ſcenes, I need not inform you is, that the inhabitants of *Great Britain*, and of *London* in particular, ſhould " not be high-minded, but fear and rejoice " with trembling:" with " *Capernaum* we are " exalted to heaven" in privileges, but have we not deſerved to " be caſt down to hell," as they were? or to have hell rained out of heaven, as was done to the impure *Sodomites*? For are not even *Sodom*'s ſins to be found with us? Indeed we may juſtly ſay with the Prophet, " Except the LORD of Hoſts had left " us a very ſmall remnant we ſhould long " ago have been as *Sodom*, and made like " unto *Gomorrah*."

But

* See the Rev. Mr MAUNDREL's *Travels*, where you will find this threatning moſt exactly accompliſhed.

But to come nearer home: How has poor *Germany* been desolated by the late bloody and complicated war? We have heard of no less than half a Million of the human species being destroyed belonging to one single potentate: what havock then must have been made in almost every quarter of the globe where this infernal Fury has raged, with scarce any intermission, for nigh seven years past? Well might war be reckoned among the *three* grand arrows in the Almighty's quiver, in that sad choice appointed to King *David* (*b*). How thankful then should we of this Nation be, that we have heard the dire alarms of war only as distant thunder; that the sword should not so much as once be permitted to pass through our land, during all the late combustions of *Europe*? Nay, that instead of the enemy being suffered to invade us, as they haughtily threatned, we on the contrary have been inspirited to invade them, and that successfully, in more places than one? Is not "this the LORD's doing, and "should it not be marvelous in our eyes?" Should we not give him the thanks his love demands? Has he not highly favoured us, though an ill-deserving people, though our land has been filled with sin, and with provocations against the holy One of *Israel*; to allude to *Jeremiah* the fifty-first chapter, and fifth verse. So that the *pestilence*, that destroying

(*b*) 2 *Sam.* xxiv. 13.

ſtroying Angel, which has made ſuch havock in other countries, hath had no commiſſion ſo much as to touch any of the inhabitants of *Great Britain*, or the Colonies thereto belonging? Nor have we been as yet viſited with a *famine*, either of bread or, which is worſe, of the Word of the LORD.

Should not our ſouls then, and all that is within us, be engaged to bleſs his moſt holy and gracious Name? Do not ſuch diſtinguiſhing favours call for the warmeſt acknowledgments, for the moſt elevated Praiſes?

I come now to the Second particular under our firſt general Head; namely, We are farther exhorted by our inſpired Pſalmiſt to behold GOD's going forth in a way of Mercy; not only to particular Perſons, but to whole Nations likewiſe. We may here obſerve, the ſame hand that wounds muſt alſo heal; neither will our merciful GOD "always chide or keep his anger for ever:" and therefore "he makes wars to ceaſe unto "the end of the earth," *&c.* When "the "time, the ſet time is come for the potſherds "of the earth to forbear ſtriving and daſhing "one another in pieces;" when they are fatigued and almoſt exhauſted, in his righteous judgment, by their mutual animoſities, then their revengeful ſpirits are made to ſubſide, by that GOD alone who ſays to the violence of the roaring ocean, "Hitherto "ſhalt

" ſhalt thou go, and no farther; and here " ſhall thy proud waves be ſtayed." Did he not thus ſet bounds to the luſts of men, the world would ſoon become a mere *Aceldama*, nothing elſe but a field of blood; or a perfect deſert over-run with briers and thorns.

You will excuſe our criticiſing on the military weapons here ſpoken of, and comparing them with the murderous engines of death made uſe of in the preſent age, when hoſtile Nations ſound to arms. We were ready to cry out not long ſince, with the Prophet, " O " thou ſword of the LORD, when wilt thou be " quiet (*i*)?" &c. Well, GOD has been graciouſly pleaſed at length to ſheathe the ſword in its ſcabbard, in anſwer to many Prayers, not only with regard to our own Nation, but with reference to all the contending parties, as it were at once; to allude to that of *Hezekiah*, 2 *Chron.* xxix. 36. who " rejoiced, " and all the people," on a thankſgiving-ſeaſon, " that GOD had prepared the people: " for the thing was done ſuddenly. And ſhall any be ſo baſe and ungrateful to the Providence of GOD, and to our excellent King, for putting an end to ſo extenſive and bloody a war, as to be *cool* and *backward* to return thanks, or to render in ſome meaſure according to the benefit? Should there be any ſuch in ſo highly favoured a Nation as this is, may they ſoon be convinced of their

(*i*) *Jer.* xlvii. 6.

unhappy miſtake! Thoſe from whom better things might be expected than any thing that looks like murmuring, do not at preſent ſee who ſets them on.

No wonder if the relics of a certain peſtilent Society, who have lately flocked into *England*, being driven out of *France* and *Portugal*, ſhould uſe their utmoſt endeavours to diſunite us, as one of their favourite maxims with reſpect to the Proteſtants is, DIVIDE ET IMPERA. But let every *Briton*, every Proteſtant, join hand and heart to baffle all their pernicious ſchemes.

Proceed we now to the SECOND general Head or Diviſion of our Text: "Be ſtill, and "know that I am GOD: I will be exalted "among the Heathen," *&c.*

Now this may be conſidered either as addreſſed to the adverſaries of GOD, or to the enemies of his church and people; and then it is, *q. d.* "Ceaſe your mad tu-"multuous rage: my counſel ſhall ſtand, "and I will do all my pleaſure:" Or, as in the ſecond Pſalm, "Wherefore do the Hea-"then rage, and the people imagine a vain "thing?" &c. Elſewhere we read to the ſame effect; "Be ſilent, O all fleſh, before "the LORD; for he is raiſed up out of his "holy habitation (*k*)." Again, "That men "may know that thou whoſe name alone is "JEHOVAH,

(*k*) *Zech.* ii. 13.

" JEHOVAH, art the Moſt High over all the " earth (*l*). And in another place; " I am " a great King, ſaith the LORD of Hoſts; " and my name is dreadful among the Hea- " then (*m*)." As if he ſhould ſay farther; " Ye ſhall ſooner or later be convinced that " I am King of Nations as well as of Saints; " that there is no might nor counſel againſt " the LORD; for Wiſdom and Might are " his:" for as *Pſalm* xxxiii. 10, 11. " The " LORD bringeth the counſel of the Heathen " to nought, he maketh the devices of the " people of none effect:" Ye ſhall be forced to own that your Idol-gods and their Worſhippers are no match for me; that " wherein they deal proudly, I will ſhew " myſelf infinitely above them."

In vain to Idol-ſaints they cry,
And periſh in their blood;
Where is a Rock, ſo great, ſo high,
So powerful as our GOD!

Note, This was ſung with much ſacred pleaſure and lively gratitude in more congregations than one ſoon after the taking of *Quebec*. Or,

Secondly, We may underſtand this divine advice as directed to his own children, to his friends and faithful ſervants: as if he had ſaid, " Be not diſmayed though thouſands

(*l*) *Pſalm* lxxxiii. 8. (*m*) *Mal.* i. 14.

" and tens of thouſands ſet themſelves in ar-
" ray againſt you. I can ſave by few as well
" as many. In patience therefore and calm
" ſerenity poſſeſs your ſouls. Let not your
" hearts be troubled, caſt all your anxious
" cares, leave all your burdens with me, who
" am a wonder-working GOD, and full of
" the tendereſt compaſſion towards you. If
" I am for you, who can to any purpoſe be
" againſt you?" Once more: If I create Peace
" and make Wars to ceaſe, be not diſcon-
" certed, give not way to any unruly diſpo-
" ſitions, though you have not all you aimed
" at or might expect. Acquieſce in my
" wiſe and righteous diſpoſals. It may be
" beſt for you to have matters in the preſent
" ſituation. Great reaſon have you to be
" joyful and thankful for paſt glorious Suc-
" ceſſes and preſent ſmiling Providences.
" What, becauſe you do not enjoy every
" individual benefit, if it be a benefit, you
" coveted, will you therefore ſlight and over-
" look ten thouſand mercies, nay innumer-
" able benefactions? Should you not rather
" join heartily in that prayer of the great
" Apoſtle," " The LORD of Peace himſelf
" give you Peace always, by all means (*n*)?"
" I will be exalted among the Heathen, I
" will be exalted in the earth."

The moſt High GOD, ſuch is his amazing condeſcenſion, as the Bible tells us, has declared

(*n*) 2 *Theſſ.* iii. 16.

clared himſelf to be *exalted* more eſpecially in the two following reſpects,

Firſt, When he at any ſeaſon eminently exerts his omnipotent power for the deſtruction of the enemies of the Church, in order to his peoples ſalvation.

Secondly, When in conſequence of any freſh diſplays of his Mercy, Wiſdom and Omnipotence, his people praiſe him; this he is alſo moſt graciouſly pleaſed to term an *exalting* of him, who in his own bright and ineffable eſſence, is really exalted above all the Acclamations and Hallelujahs of Saints and Seraphim, whether in this or in the upper world. In the former of theſe ſenſes we read, *Iſaiah* xxxiii. 10. "The LORD is exalted, "*&c.* Now will I riſe, ſaith the LORD; now "will I be exalted, now will I lift up my-"ſelf:" After the Prophet had obſerved "*Le-*"*banon* is aſhamed," *&c**. he thus expreſſeth himſelf in the Name of him that ſent him. So in the twelfth chapter of the ſame illuſtrious prophecy, in what lofty ſtrains does the inſpired writer celebrate the divine perfections and operations: "In that day thou "ſhalt ſay, O LORD, I will praiſe thee," *&c.* See chap. xii. to chap. xxv, xxvi, xxvii. Both theſe acceptations of the phraſe abovementioned are beautifully conjoined by the ſweet Pſalmiſt of *Iſrael*, Pſal. xxi. 13. where he ſays, "Be thou exalted, LORD, in thy own ſtrength, "ſo will we ſing and praiſe thy power."

Hence,

* Read the whole bleſſed context.

Hence, once more; The great God condescends to term it an exalting of his divine Majesty when his people celebrate and extol him for what he has already transacted in their favour, as well as for what he has farther designed and promised to bestow on them. With respect to the past and present dispensations of his Providence which are any way remarkable, it is the duty of Ministers and private Christians, as they have opportunity, to take peculiar and adoring notice of them, lest we expose ourselves to that awful Denunciation; "Because they "regard not the works of the Lord, nor "the operations of his hands, he will de-"stroy, and not build them up."

Nor is this to be deemed an impertinent meddling with Politics, so as to go out of our proper sphere. If indeed, either by conversation or writing, we endeavour to encourage Faction, or to inflame instead of softning and healing, no censure can be too severe: but while we desire to fear God, and honour the King, and express the greatest value for our excellent constitution, and do what we can in our respective stations to promote a spirit of Loyalty and Peace, to promote peace and candor and harmony at home; I say, by way of grateful return for that Peace which the Almighty has granted us abroad; none, whether Ministers or private Christians, can be blamed for this;

nay

nay it is their duty, as we juſt now hinted, to be thus employed. With regard to the firſt acceptation of that divine majeſtic declaration in our Text, "I will be *exalted* "among the Heathen;" the time would fail me to enumerate all the moſt remarkable events recorded by both inſpired and uninſpired Hiſtorians; events that ſignally prove a divine management and ſuperintendence to every attentive obſerver. As for example; The riſe, progreſs and final ruin of the four ancient and as they are commonly ſtiled *univerſal* Monarchies, namely, the *Babylonian*, the *Perſian*, the *Grecian*, and laſtly, the *Roman*, greater than all the preceeding. Who could moreover have imagined, that ſuch kingdoms as *Egypt* and *Tyre* ſhould come down ſo wonderfully as they did? *Tyrus*, that crowning City, like *London* for its riches and number of inhabitants, of which before.

Again, who could have conceived that, as *Herodotus*, the prince of the *Greek* Hiſtorians, acquaints us, *Xerxes*, the *Perſian* Monarch, who at firſt made all the Weſt to tremble with his formidable army of no leſs than three Millions, that he ſhould meet with ſuch a baffle by ſea and land as to be glad to eſcape back to his own dominions in a moſt ignominious manner?

What grand exploits were afterwards performed by *Judas Maccabeus* and his brethren againſt the perſecuting Kings of *Syria*, with,

as

as it were, an handful of men, a very inconſiderable number of troops indeed, to encounter and vanquiſh, as they frequently did, prodigious forces that were ſent to ſwallow them up? Read and conſult at your leiſure the ſecond book of *Maccabees* more particularly.

But have not the late appearances of our GOD in behalf of his *Pruſſian* Majeſty and the whole Proteſtant Intereſt in *Germany*, in behalf of his *Pruſſian* Majeſty, I ſay, a ſecond *Judas Maccabeus*, that intrepid Hero, whom the Almighty has almoſt miraculouſly preſerved amidſt the thickeſt dangers: Have not theſe appearances of the Moſt High ſtruck all the world with awe and wonder, and ſhould they not tend to fill our hearts with lively gratitude, who have ſo often cried to GOD for his ſucceſs, in conjunction with a multitude of Proteſtant Chriſtians at home and abroad? Have our united ſupplications been thus graciouſly attended to, and ſhould we not give the KING of Kings that glory which is ſo juſtly due to his Name? Shall we not now acknowledge with gladneſs and holy joy, mixed with trembling, that "the "LORD reigneth;" trembling to think of the precipice we ſtood upon, of the danger we and the whole Proteſtant Cauſe ſo marvelouſly eſcaped; when, humanly ſpeaking, on the brink of ruin?

Has

Has not our deliverance from the power of ſuch formidable foes been very conſpicuous? Hath not the finger of Providence ſhone out in bright and glorious Characters by a train of ſucceſſes hardly to be paralleled in any preceeding age of our *Britiſh* annals? Who taught our Generals and Admirals ſo much military ſkill? Who ſteeled their hearts with ſuch uncommon and heroic courage, ſo that almoſt every where all oppoſition fell before them? Suppoſe the ſcene had been reverſed, which might have been the caſe; What dejection, what conſternation, what mourning, what weeping and wailing, inſtead of rejoicing and triumphing, as on this happy day, would there not have been occaſion for?

O then bleſs our GOD, ye people, and cauſe the voice of his praiſe to be heard; "who holdeth our ſoul in life, and ſuffereth "not our feet to be moved (*o*)." Read alſo the 7th verſe; "He ruleth by his power for "ever; his eyes behold the Nations. Let "not the rebellious exalt themſelves."

Which naturally leads us to the *ſecond* acceptation of the phraſe; namely, That our GOD counts it an *exalting* of his moſt glorious Majeſty, when we offer our fervent acknowledgments, our ardent and elevated Thanksgivings for mercies received, and eſpecially for mercies relating to a whole Nation; yea,

(*o*) *Pſalm* lxvi. 8, 9.

to all the Nations of *Europe* in general, to whom tranquillity is reſtored by this ſeaſonable and happy Peace.

And, next to GOD, ſhould we not be thankful to one of the beſt of Kings, our amiable Monarch, as the inſtrument honoured by the great Sovereign of the world to put a ſtop to the farther effuſion of human blood, which had been ſhed in ſuch mighty and direful torrents? Above all, ſay among the Heathen, among the Papiſts, nay to the Pope himſelf, that "the LORD reigneth, "who judgeth the people righteouſly: that "theſe ſhall make war with the Lamb, but "the Lamb ſhall overcome them: for he is "KING of Kings and LORD of Lords; and "they who are with him, are choſen, and "called, and faithful. For the LORD alone "ſhall be exalted in that day, and the Idols "he ſhall utterly aboliſh (*p*)." That is, "The LORD CHRIST, together with the "FATHER and the HOLY GHOST, ſhall be "exalted under the Goſpel-oeconomy; and "eſpecially towards the cloſe of that diſpenſation." Thus "the wrath of man ſhall "praiſe him, and the remainder of that "wrath ſhall he reſtrain (*q*)." Antichriſt by the late wars has received a dreadful wound, which, we truſt, will not be quickly healed; and a door is opened for the preaching of the bleſſed Goſpel in its purity to a multitude of poor

(*p*) *Iſai.* ii. 17, 18. (*q*) *Pſalm* lxxvi. 10.

poor *American* Savages, who have hitherto ſat in "the region of darkneſs, and of the "ſhadow of death;" And is not this matter of the moſt ardent praiſe? Is there "joy in "Heaven and among the Angels of Light, "when but one ſinner repenteth," one Prodigal returns, and ſhould it not excite the moſt enlarged Thanksgivings that there is by this means a proſpect not merely of one, but of numerous converſions?

Let us now conclude with a word or two by way of farther Improvement of this delightful and important ſubject. And,

Firſt, Does the glorious JEHOVAH reign over the Heathen, does he condeſcend to over-rule all events for the welfare of his faithful ſervants, as the Apoſtle ſays, 2 *Cor.* iv. 15. "All things are for your ſakes, that "the abundant Grace through the Thanks-"givings of many might redound to the "glory of GOD." Let us then ſee to it that we are his willing ſubjects. Should not his throne be high and lifted up in our ſouls? Should he not have the ſupremacy in our hearts? Should we not cleave to him as our GOD and Portion, and rate our felicity by his ſmiles? What will every other kind of Peace really profit us if we continue in rebellion againſt the GOD that made us, and who conſtantly preſerves us? Is it not therefore our higheſt wiſdom immediately to ac-

quaint ourſelves with him, and be at Peace? " Thereby good ſhall come unto us (*r*)."

A life of communion with the FATHER and the SON in Ordinances and Providences, is certainly the ſweeteſt and moſt deſirable life in the world: It is Heaven begun, it is as it were the ſuburbs of glory, the firſt-fruits and anticipation of our Maſter's everlaſting joy. " Peace I leave with you, ſays our di- " vine Saviour, my Peace I give unto you; not " as the world giveth give I unto you. Let " not your heart be troubled, neither let it " be afraid (*s*)." And elſewhere, " Let the " Peace of GOD rule in your hearts, to which " ye are called;" namely, by his rich and amazing loving-kindneſs, " in one body, and " be ye thankful." Hence,

Secondly, Let us abound yet more and more in bleſſing the Name of the LORD moſt High for paſt victories and aſtoniſhing ſucceſſes, congratulating ourſelves and our native country on thoſe manifold advantages we may hope to reap from the reſtoration of the public Tranquillity. How adapted is the forty-ſeventh *Pſalm*, the next *Pſalm* to that where our Text is, to the preſent happy occaſion; part of which, it is ſaid, his *Pruſſian* Majeſty ordered to be preached from on the Concluſion of the Wars in *Germany*. " Shout unto GOD with the voice of triumph; " For the LORD moſt High is terrible; he is " a great

(*r*) *Job* xxii. 21. (*s*) *John* xiv. 27. *Coloſſ.* iii. 15.

" a great King over all the earth. He ſhall " ſubdue the people under us and the Nations " under our feet. He ſhall chooſe our inhe- " ritance for us, the excellency of *Jacob* whom " he loved. *Selah.* GOD is gone up with a " ſhout; the LORD with the ſound of a " trumpet. Sing praiſes to GOD; ſing praiſes, " ſing praiſes to our King ſing praiſes (*t*)."

But at the ſame time may we, my Friends, dread to imitate the conduct of thoſe ungrateful *Iſraelites*, of whom it is recorded, that they indeed ſung his Praiſes after a moſt marvellous deliverance, but ſoon forgot his works.

The *Britiſh* Iſlands are the LORD's,
There *Abraham*'s GOD is known;
While Powers and Princes, Shields and Swords
Submit before his throne.

WATTS.

You will excuſe a quotation or two from another ingenious and juſtly admired writer relating to the proſperity and peculiar felicities of our native land, from whence, O may a Party-ſpirit be totally exterminated, and may we all love as Brethren, without any hateful inflammatory diſtinctions.

As in ancient, barbarous times,
When diſunited *Britain* ever bled,
Loſt in eternal broil, ere yet ſhe grew
To this deep-laid indiſſoluble ſtate,

Where

(*t*) *Pſalm* xlvii. 2—7.

Where Wealth and Commerce lift the golden head,
And o'er our labours, Liberty and Law,
Impartial, watch, the wonder of a world.

Again,

Happy *Britannia!* where the Queen of arts,
Inſpiring vigour, Liberty, abroad
Walks unconfin'd, even to thy fartheſt cots,
And ſcatters plenty with unſparing hand.
Thy ſons of glory many! *Alfred* thine,
In whom the ſplendor of heroic War,
And more heroic Peace, when govern'd well,
Combine; whoſe hallow'd name the Virtues ſaint,
And its own Muſes love; the beſt of Kings!
With him thy *Edwards* and thy *Henries* ſhine.

We may alſo add,

And our *Georges* ſhine.

Names dear to Fame; the firſt who deep impreſs'd
On haughty *Gaul* the terror of thine arms,
That awes her Genius ſtill:
Bold, firm and graceful are thy gen'rous youth,
By hardſhip ſinew'd and by danger fir'd:
Scatt'ring the Nations where they go; and firſt,
Or in the liſted plain or wintry ſeas.
Mild are thy glories too, as o'er the plans
Of thriving Peace thy thoughtful Sires preſide,
In genius and ſubſtantial learning high;
For every virtue, every worth renown'd;
Sincere, plain-hearted, hoſpitable, kind:
Yet, like the muſtering thunder, when provok'd,
The dread of Tyrants and the ſole reſourſe
Of thoſe that under grim oppreſſion groan.

THOMSON.

I ſhall cloſe the whole with thoſe beautiful lines of the late excellent Dr WATTS, which were ſung by us on the Thankſgiving-day.

The ſixty-ſeventh PSALM paraphras'd; which he intitles *the Nation's proſperity, and the Church's increaſe.*

1. Shine, mighty GOD, on *Britain* ſhine
With beams of heavenly grace;
Reveal thy power through all our coaſts,
And ſhew thy ſmiling face.

2. Amidſt our Iſle exalted high,
Do thou our glory ſtand;
And like a wall of guardian fire
Surround the favourite land.

3. When ſhall thy Name from ſhore to ſhore
Sound all the earth abroad,
And diſtant Nations know and love
Their SAVIOUR and their GOD?

4. Sing to the LORD, ye diſtant lands,
Sing loud with ſolemn voice;
While *Britiſh* tongues exalt his praiſe,
And *Britiſh* hearts rejoice.

5. He, the great LORD, the ſovereign Judge,
That ſits enthron'd above,
Wiſely commands the worlds he made,
In Juſtice and in Love.

Earth

6. Earth ſhall obey her Maker's will,
And yield a full increaſe;
Our God will crown his choſen Iſle
With Fruitfulneſs and Peace.

7. God the Redeemer ſcatters round
His choiceſt favours here;
While the Creation's utmoſt bound
Shall ſee, adore and fear.

FINIS.